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Northwest Review.

WEDNESDAY, MARCH 10.

**TERMS OF
OUR SETTLEMENT.**

THE CATHOLIC PLATFORM

- 1 Control of our schools.
- 2 Catholic school districts.
- 3 Catholic teachers, duly certificated,
but trained in our own training
schools as in England.
- 4 Catholic inspectors.
- 5 Catholic readers, our own text-
books of history and descriptive
geography, and full liberty to
teach religion and comment on
religious questions at any time
during school hours.
- 6 Our share of school taxes and gov-
ernment grants, and exemption
from taxation for other schools.

CURRENT COMMENT.

Archbishop Grace.
The North-
western Chron-
icle brings us
full details of
the life and death of the saintly Arch-
bishop Grace. He was born in Charles-
ton, S.C., Nov. 16, 1814 and was therefore
in his eighty-third year when he died
on the 22nd of last month. He had
entered the great Dominican Order at
the age of sixteen and always remained
a faithful imitator of St. Dominic's learn-
ing and virtue. His first priestly min-
istrations were in Kentucky and Ten-
nessee. It was while he was laboring
with great success in the city of
Memphis that he was appointed bishop
of St. Paul in 1859. Owing to advanc-
ing years and failing health he resign-
ed his see in 1884 into the hands of his
coadjutor, the then Bishop Ireland,
who had held this office with right of
succession since 1875. In 1889, shortly
after the see of St. Paul had become an
archdiocese, the Most Rev. Thomas L.
Grace was made archbishop titular of
Siunia. Before his retirement at this
time he had acted as aid and counsellor
to his successor and as vicar general of
the diocese.
To those who were personally ac-
quainted with the distinguished Dom-
inican prelate, Bishop Grace seemed to
combine in a very striking way the
simple dignity and innate refinement of
the Southern gentleman with the
tenderness, meekness and devotion of
the saint. Whatever might be the
subject of one's interview, one left his
presence with the perfume of heavenly
recollection clinging around one's in-
most soul.

**Recovering
Stolen
Property.**

On October 25th 1888, we published a biographical article, written ex-
pressly for the REVIEW, on Rev.
Father Henry Hudon, S. J., then
Rector of St. Boniface College, who
had just celebrated his golden jubilee
as a Jesuit. In due course of time we
noticed that our carefully prepared
biography, checked by the Reverend
Father himself, was being reproduced
in sundry American Catholic papers
without a word of acknowledgment and
with some characteristic omissions.
This mutilated version now bobs up
serenely in the Montreal Star and is
there credited to the Philadelphia
Catholic Times. Of course we experi-
ence no qualms of conscience in claim-
ing as our own the literary property
thus pirated from us, and we therefore
print it as it was originally with the
Star's recital of subsequent events.

**A
Recantation.**

Mr. S. A. D. Bertrand, the
defeated candi-
diate for St.
Boniface, published last Wednesday in
the Free Press a letter which is a
curious specimen of the noble art of
mystification. He condemned the
"settlement," but would have been
sure to approve it in the long run. He
did not wish to try it, since the Arch-
bishop said he ought not, but he would
have liked to give it a show. And, as
for separating himself from the Hon.
Mr. Laurier on this question, he really
could not dream of such a thing. Thus,
like the "settlement" itself, according
to the now famous phrase of His Grace
of Rupert's Land, he takes back with
this after-election right hand what he
gave with the ante-election left-hand.
This is the only clear residue of that
letter. It is an abject apology to Mr.
Laurier for the conscience-saving
declaration which he mysteriously
communicated to those only whose
votes it was calculated to win. Father
Cherrier replied to Mr. Bertrand in
Saturday morning's Free Press, show-
ing that the defeated candidate has
distinctly sided with his political chief
against his archbishop, and adding—
what must be evident to every reflect-
ing mind—that, had Mr. Bertrand be-
fore the election explained away his
declaration as he now does, his defeat
would have been still more over-
whelming. Of all the dark and devious
dodges with which the ruling party
are attempting to delude the people on
the school question this last is decid-
edly the most tortuous. Mr. Bertrand's
best friends feel sorry for him and
wish that he had never apologized
himself into a metaphor.

**Slender
School
Attendance.**

Col. McMil-
lan's carefully
elaborated
budget speech
contains many
interesting statistics. It appears that
there are now in Manitoba 1026 schools,
understanding by that term classes
under one teacher, not so many school
houses. In 740 schools, i. e. in almost
75 per cent. of the total number there
is an average attendance of only 14;
250 schools have an average of 10 and
under 15, and 211 schools have a daily
average of less than 10 pupils. We
cannot help thinking that this slender,
almost disheartening attendance is due
to the injudicious adoption of the
American square homesteads. When
each farm has at least half a mile of
frontage, the distance children have to
walk to the school house soon becomes
too great for regular attendance espe-
cially in winter. The French system of
long narrow farms which prevails in
the Province of Quebec is far better,
because it brings neighbors nearer and
thus allows of four or five times the
number of children on a given stretch
of road. The arrangement does not
look so well on maps but it is much
better suited to the social wants of
human beings. And the supposed
superior advantage of ploughing and

harrowing a square field is really more
apparent than real; whether the sur-
face be oblong or square the same
ground has to be covered in both cases.

**A
Growing
Minority.**

The Provincial
Treasurer is dis-
appointed to find
that "the result
of the census of
1896 was to increase our population by
only 8,425." This cuts down the estim-
ate quoted from the Hon. Chas. Fitz-
patrick's article in the London Tablet.
He stated the population of Manitoba
to be 204,000; Col. McMillan, who
ought to know, regretfully acknow-
ledges only 193,425. True, the gallant
Colonel believes that the census is not
correct; his only motive for so believ-
ing is that the Dominion enumerators
returned about 4,000 people less in the
city of Winnipeg than the city enumer-
ator did. Our experience of the way
local enumerators exaggerate inclines
us to the opposite view. When it is
everybody's interest to magnify the
number of residents in order to attract
trade and immigration, many are apt
to yield to the temptation. No such
temptation besets the Catholic parish
priest or missionary whose census is
necessarily checked by his record of
baptisms and funerals; and therefore
we consider our figures of the Catholic
population of Manitoba—at least 25,000
—far more trustworthy and less liable
to exaggeration than even the conserva-
tive estimate of the total Manitoba
population, viz., 193,425. Moreover of
the 1896 increase—8,425—a very large
share, certainly one fifth and probably
one third, is to be credited to the nat-
ural increase of Catholics and to Catholic
immigrants. All this proves, as we
have before asserted, that the propor-
tionate increase of the Catholic element
in Manitoba is far greater than that of
any other part of the population, and
that, instead of being a "dwindling
minority," as Mr. Fitzpatrick called us,
we are a steadily and rapidly increas-
ing minority.

**Wanted:
A Catholic
Party.**

On another
page we print a
second letter
from "A Priest
in London" to
the Tablet of Feb. 13th. He replies to
"A Catholic Canadian" with the same
skill and straightforwardness which
we had occasion to admire before; and
he throws out a hint which is all the
more valuable as coming from one who
—we have learnt this since last we
commented on his valiant defence of
our interests—is a strong Liberal in
English politics. In answer to the ob-
jection that the Catholics are in a hope-
less minority, he says: "Even a small
Catholic minority, if roused to action,
and driven by what is considered per-
secution to form one purely Catholic
party, may make their hand very heavy
in constitutional warfare, as we have
seen in Germany in our own day." This
is the true solution of the diffi-
culty. In the face of a tyrannical ma-
jority all other settlements can be only
temporary. The final settlement will
come when once a group of Catholic
members is formed which, while sitting
loose from either the Liberal or the
Conservative party and siding with
either according to their better judg-
ing in other matters, will stand as a
united phalanx for the defence of Catholic
educational interests. They must be
men of incorruptible honesty, who can-
not be bought off by a government sit-
uation. They must forego the enervat-
ing sweets of office and devote them-
selves heroically to the sacred cause of
Catholicism. But, as soon as they
make up their minds to this manly and
independent course of action, they will
find that they wield a paramount in-
fluence over the destinies of the nation.
They will it be to make and unmake
governments; no cabinet could afford
to spurn the just demands of twenty,
or at most thirty such men. Surely
there must be, among the two million
Catholics of the Dominion, at least
thirty men, who are Catholics above

all, practical Catholics strengthened by
the grace of God, and who are capable
of winning and holding a seat in the
Ottawa House of Commons.

**THE "IRISH CATHOLIC" AND "THE
TABLET."**

Our best thanks are extended to the
"Irish Catholic" for its eloquent de-
fence of our Catholic schools. Its arti-
cle, which will be found in this num-
ber, meets with our hearty and entire
approval excepting only the passage
condemning the Privy Council, to
whose credit it must in all fairness be
said that it did its best to repair by its
second judgment the inexplicable incon-
sequence of its first.
The attitude of the "Tablet," so vig-
orously scored by the "Irish Catholic,"
is one that deeply grieves the Arch-
bishop of St. Boniface, his clergy and
all true friends of our Catholic schools.
Though we applaud the efforts of our
brethren in England, we carefully re-
frain from giving them any advice on
the Voluntary School fight; why, then,
should they meddle with our affairs in
a way that is positively hurtful to us?
If the Tablet knew how easy it is even
in Catholic rural districts, where fami-
lies are twice or three times as large as
in the Protestant ones, to get together
from 25 to 30 school children within
two miles from a schoolhouse; if it was
familiar with the question of text books
and of religious instruction; above all,
if it knew the steps taken by His Grace
of St. Boniface to obtain from the Hon.
Mr. Laurier a fair settlement, the
Tablet would not have assumed an atti-
tude that favors certain professional
politicians, but that is not at all ap-
proved by the Canadian hierarchy,
whether English or French-speaking.
Once more we thank the editor of the
"Irish Catholic" for having so vividly
realized that, free and loyal British
subjects as we are, we have no intention
of licking the foot that kicks us.

LETTER TO THE TABLET.

The Manitoba Schools.

To the Editor of the Tablet.
Sir—It is plain that I cannot be as
fully informed about Canadian affairs
as "A Catholic Canadian." I shall
have no shame, therefore, in acknowl-
edging myself to be in error in any par-
ticular in which he may be able to
correct me. My apology for writing
at all is that I do not know any Cath-
olic Canadian now in Europe author-
ized to set forth "the other side" of
this momentous controversy. In his
reply your correspondent gives no
attention whatever to many portions
of my letter. Nevertheless I will try
not to repeat myself, because I am
writing for those who are able and
willing to examine seriously for them-
selves the allegations or arguments of
both sides. I will merely say now
what occurs to me concerning the let-
ter of February 6, following the order
of its paragraphs.
1. As regards the Catholicity of some
who have proposed a certain "settle-
ment" all that I object to is the endeav-
or to make their supposed loyalty to
the Church an argument in favor of a
measure which must be judged on its
own merits. When, for instance, Mr.
Hogan, M. P., after a short visit to
Canada, assures us that the "settle-
ment" is all right, as Mr. Laurier is
"a devoted Catholic himself," he talks
in a way which is not merely too
jaunty and off-hand, but is positively
unfair to the multitude of Catholic citi-
zens and voters who have no time to
form opinions for themselves. It was
on account of a similar "argument"
that I was driven to express a doubt
which "A Catholic Canadian," having
fullest knowledge, has done nothing to
remove. I regret, indeed, that some
unnamed priest should have preached
"an excited political sermon," or have
said anything unfair however inno-
cently concerning Mr. Laurier. But
the "story," instead of mending mat-
ters, itself calls for explanation. It
tells us what I did not know a fort-
night ago, viz., that ecclesiastics in his
own country do not look upon Mr.
Laurier as a devoted Catholic. How
is this to be explained? The quotation
from a speech merely proves what is
not in question—to wit, that Mr. Laur-
ier is eloquent and a Liberal.
2. If all the bishops of Canada were
in favor of the total repeal of the
School Law of 1890 it is only fair to
presume that they do not now approve
what the Most Rev. Archbishop
O'Brien has called "a cynical injus-
tice." Perhaps the six bishops are the
six Metropolitans, the Archbishop of
Montreal being now dead. The silence
of the bishops for the moment is said
in some newspapers to be caused by
the Holy See's wish for delay. The
Tablet itself announces that a Catholic
Canadian member of Mr. Laurier's
government has just returned from
Rome to England.

3. "A Catholic Canadian," writes as
if what was said about the Northwest
Review were in contradiction with my
criticism of a statement which he
neither withdraws nor tries to justify,
viz., that Catholics have not given Mr.
Laurier fair play. Has he understood
my words? It must be so, because he
cannot possibly wish his readers to
think what is not true. I will there-
fore explain. The circumstance that
the Winnipeg Catholic paper met with
reproaches is not a contradiction, but
a proof of my assertion that Catholics
went out of their way to offer their
hand to Mr. Laurier. This organ of
the Manitoban Catholics and their
Archbishop was, of course, strongly
in favor of the Remedial Bill, and
therefore of the Conservative govern-
ment. The reproaches to which it ex-
posed itself came from Conservative
journalists or politicians. I am not at
all sure that they were Catholics. At
any rate, they are party men, and
of course the only Catholics of whose
unfriendliness a new Liberal govern-
ment might reasonably complain are
Liberals, or those who are outside and
above mere party divisions.

4. "Forty-five Catholics follow Mr.
Laurier." That is a vague statement.
Will they follow him if he sticks to his
"settlement?" Did they, or any of
them, and did the premier himself,
give any public pledges last year in
reference to the Manitoba schools? I
speak as one who sees things only
through an Atlantic mist, but I seem
to see that the state of mind of the 45
followers must have something to do
with the Solicitor General's visit to
London and Rome.

5. I did not know until now that
some Manitoban Conservative mem-
bers of Parliament had been unseated.
Indeed the date, if mentioned, would
perhaps excuse my ignorance. A Lib-
eral paper which I see every day has
never mentioned the fact. All that I
knew a week ago was that some Con-
servatives were accused of electoral
frauds, and the Liberal officials of
falsification of the voting lists of the
province. I left these two accusations
where I found them, facing each other.
The return of Tory representatives by
Manitoba was not put forward by me,
as anything very "serious." I men-
tioned it as something that might make
us question whether there was any
extraordinary "hostility" on the part
of the Protestants of Manitoba. I can
see the smile on the lips of one who,
after passing over so much of my let-
ter, says "the most serious and dam-
aging!" What is really serious (and
hitherto damaging to the Catholic in-
terests) is that Mr. Greenway is in
power. The statement that the Con-
servative candidates in Manitoba dis-
owned "the policy of the Remedial
Bill" puzzles me, because their party
went to the country on that policy,
and still, I understand, keep it as one
of the planks of their platform.

6. Now I reach "the most serious and
damaging statement in my opponent's
letter." What shall I say about Mr.
Blake's opinion, and the money ques-
tion? Even if I were a lawyer, I might
not be bold enough to argue a point
of constitutional law with Mr. Blake.
And assuredly his opinion, though
given in favor of his old colleagues
at Ottawa, must receive the careful
consideration of those whom it con-
cerns. But, of course, it cannot "be
accepted as final," in spite of the sur-
prising editorial notes in The Tablet.
There are constitutional lawyers on
the side of the Catholic claimants,
whose opinion must count for some-
thing. There are, for instance, the
legal advisers of the late cabinet. There
is Mr. Ewart, Q. C., who has de-
nounced the "settlement." I speak
with impunity, but, as an ordinary
newspaper reader, I cannot help seeing
how the various parties disagree as to
the way of accepting Mr. Blake's opinion
that the settlement now under discus-
sion is "infinitely more advantageous"
than any Remedial Law which would
not be a dead letter, it is only coming
that I should put my difficulties
in the shape of questions. I ask then,
is this the result of Mr. Blake's knowl-
edge, ability and zeal, in presence of
the Privy Council; that the Catholics
have no legal rights (as far as educa-
tion is concerned), but must accept
whatever Mr. Greenway offers, and
part forever with what he forever
takes away? Is this the practical
value of the favorable decision which
Mr. Blake had so large a share in ob-
taining from the Imperial Privy Coun-
cil? And why was the Remedial Bill
so strongly opposed by the Liberals
if it were to have no effect when
passed into law? Must one really be-
lieve that a "settlement" which a
friendly journalist here calls "not sat-
isfactory," and an official defender
now calls a mere "basis for negotia-
tions," and the Free Press, usually Mr.
Greenway's supporter, declares un-
workable, is "infinitely more advan-
tageous" than a Remedial Bill offered
by a responsible government, and ac-
cepted by the Canadian bishops, as
well as by the Catholics of Manitoba
with their legal advisers?

I simply grant that force is no rem-
edy—except in Ireland. Troops have
gone up once or twice to the Red river,
but it was to shoot down Halfbreeds
and Indians. No one wants them to
go up now to force the Provincial gov-
ernment to act justly or even con-
stitutionally towards the Catholics of
the province. No one wants Mr. Green-
way to be quartered because he has
snapped his fingers at the Queen's Or-
der-in-Council. I guess he belongs to
the Imperial race. No Canadian Dr.
Jameson will set out from Quebec to
run in by the police on the road to the
Northwest. I think I understand what